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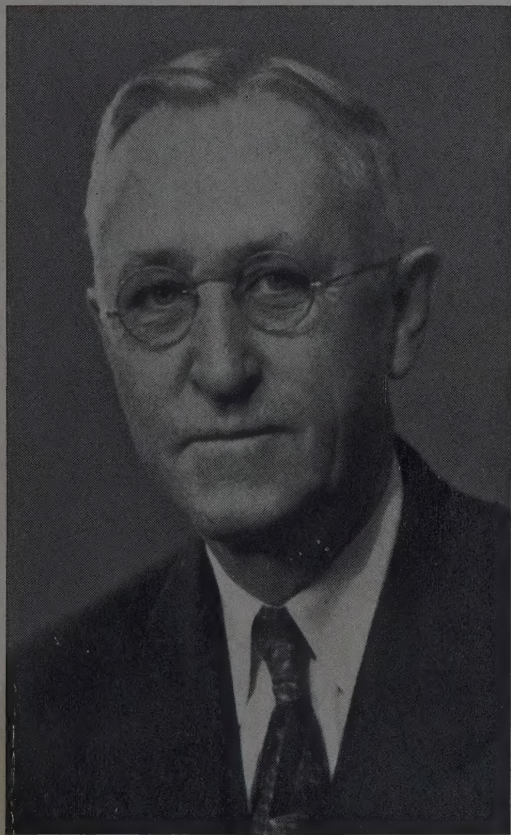
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The Oberlin

Theological Review

June 3, 1948

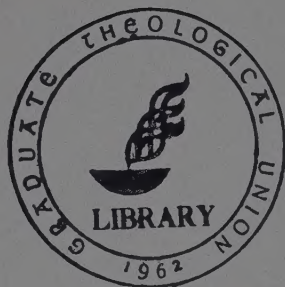
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banquet Issue in Honor of Dean Graham

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OBERLIN THEOLOGICAL REVIEW

Volume V

June 3, 1948

Number 2

Banquet Issue in Honor of Dean Graham

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MEDITATION IN BOSWORTH HALL

There is something live about these stones,
Not dead as stones in virgin quarry,
They breathe a symphony of a thousand tones,
They whisper forth their thrilling story,
And only those who will can hear.

These chiseled rocks, this quiet hall,
Made living stuff by one man's spirit,
With a whispered dare in every wall
That quickens those who hear it,
And sends them singing to the harvest.

There is a pulsing spirit in this pile,
A thousand men have caught it,
And going forth in steady file,
Have visioned the Grail and sought it,
The spirit of these stones is in them.

There is a man's soul here abiding,
The depth of the foundation his intellect,
The straight lines his steady guiding,
The sun on the tile his quaint, dry wit,
Dean Graham and Bosworth Hall are one.

Twenty-five years of quiet devotion,
Filling these stones with his own life,
This has been a great man's potion,
To cure a nation sick with strife.
The world belongs to men like this.

J. DOUGLAS PARKER

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A Great Man Remembers

All around us in Oberlin College and the Graduate School of Theology are living examples of the accomplishment, effected through the leadership of Dean T. W. Graham. In various conferences, ministerial meetings, and informal groups one is often reminded of his work by those from the Dean's empire of friends. Here at Oberlin we are, perhaps, particularly conscious of his contributions because this, unfortunately, is his year of retirement. There are others who recognize the fruits of his labor for its significance alone. A few weeks ago I visited Roy L. Smith in the Christian Advocate offices in Chicago. It was my intention to take note of the books he kept about his work desk; his conversation was too interesting,—references to bishops, superintendents, important events, as well as rich, casual remarks. After a visit with him there is much to be remembered. Among those recollections are his references to Dean Graham. Dr. Smith told me that they had met and served in Minneapolis pastorates. He has much admiration for Dean Graham.

Now, on the occasion of the conclusion of his work as Dean of the the School of Theology, we realize there will be ^{no} retirement from the active interest and attention he has centered upon us.

Among our fondest Oberlin recollections will appear vividly our associations with Dean Graham. Like Roy L. Smith, when we think of Oberlin, the friendship of this Christian leader will be paramount.

It is with a sense of privilege that the staff of the Review and the Seminary Banquet Committee present to the students and alumni this issue in appreciation and honor of Dean T. W. Graham.

GEORGE PARSONS, *Editor*

Valete

Prayers, Wednesday, May 19, 1948

F. W. Buckler

Three weeks today, the Senior Class will have gone forth as Bachelors of Divinity on the completion of their work here; not only that, but on the silver jubilee of Dean Graham's deanship and the eve of his retirement from his Office. You, with the main bulk of your work ahead, he with the main bulk of his work accomplished. He came here just after the end of The First World War; you came just after the Truce which concluded the official hostilities of the Second World War. You have both one thing in common: the period of acute and chronic disillusionment in the ordering of the affairs of this World, and as he lays down his office on presenting you for your degrees, you take up the work of our generation. You will, like us, face a disillusioned people among all save the Devil's own, who have profited excessively from mankind's misfortunes and its silly chase of the bubbles of illusion. It is not a new situation: the study of history makes optimists only of fools and the spiritually blind, but the harnessing of knowledge, given for the good of man, to his wholesale destruction has made of Progress, in which our grandfathers and great-grandfathers believed and hoped, an unspeakable nightmare; for those whose faith rests on the literal Word of the Bible, the appearance of Armageddon in these days spreads terror and dismay. The modern scientist has contributed to the reality of the fears of those, whose faith he has so constantly despised and whose canons of right and wrong he has so consistently derided. The fear of the potential of evil has reduced virtue nigh unto impotence. There is, however, nothing new in this state of human despair and sorrow. The only hope that history can give is that the evil, of which each generation has been capable, has been exploited to the uttermost; — an optimistic historian, be he even the Church Historian, is either blind, a fool, or a liar.

What, then, can you be going forth to do? It is a hard question to answer, and it is completely impossible save in its grimmest terms. The essence of religious faith—whatever the Religion—is to be found in the courage to face the evils of the age with the certainty that they are not the final answer of life, even though they destroy it. This is supremely true in the Faith to which we are devoted, and if the works of the Devil and man drive home the supreme lesson of the Cross, we have this foundation on which to stand and to build,—that Christ died not in vain. To our Lord, the chiefest stumbling-block, which was put in His way, was St. Peter's answer "Far be it from thee!" when He foretold His death. If the Devil's work in our own has reduced itself to such absurdity that it has vindicated the faith of the Crucified, have we really ground for despair and dismay, even though the whole world be consumed? Are we not closer than ever to the Gospel of Him who said, "Be of good cheer! I have overcome the World"?

That is the message of hope which I make my personal charge to you all, both to those whose sun has passed its meridian and to those whose life's major work lies ahead, and when you see Satan being hurled from the pinnacle of power, as he was by Calvary hurled from the pinnacle of *authority*, it is no time to be afraid, but to remember, rather, the words: "Be of good cheer! I have overcome the world," and, as One Son of Man did it before, to go forth as sons of man to complete the work He began, for the end is not yet, and until it comes the need of faith—the essence of that for which we hope—is the ordinary man—"the son of man's"—greatest need.

To all those among you, young and old, who are about to go forth: I bid you Farewell and wish you Good Luck, in the name of the Lord,—and of us all.

A Student Project

One of the projects of the Seminary Union this year was the sending of relief money to CARE for food and clothing packages, to be sent to three churches of our choice. The letters from the pastors of these churches are most revealing of the conditions in Germany today. Some of the interesting portions of these letters are given below.

"There is dire need in our parish. We have assimilated about 2,500 displaced persons from the East. Many arrived in a lamentable condition and without possessions. You cannot imagine the depths of misery. The resident Germans also suffered greatly in the last days of the war. On the first day that the Red Army occupied the town my family and I had to abandon our house on ten minutes notice. Everything remained behind as we went out the door except the clothes we wore. Two years later we were able to return to the parsonage. Upon our return all laundry, bedding and beds, etc., were gone. But on that same day we experienced a miracle (of our God). Members of the congregation brought us those things that we were in greatest need of, beds, blankets, shoes, clothing, potatoes, and bread."

"It is hard for us to imagine either the poverty or the depth of gratitude expressed. The minister of large suburban congregation has only a tattered soldier's overcoat made in 1914. This he had worn nights when he served as a civilian air-raid warden. Our gift included a new overcoat for him. His daughter, Eva, had her only dress stolen while she was wearing a sister's uniform and working in a sanitorium for the Red Cross. Patients had given her a pull-over sweater and trousers. The relief shipment included a dress that fit her. She wrote a special letter of gratitude in which she expressed the fact that she still had not recovered from the astonishment of actually having one good dress as her very own! 'Just imagine! Now I myself have one good dress, which really is my very own.'"

"We thank the Christians in America for their great love. Many times help has come in that moment when the last resources were exhausted. You ought to be here when your relief shipments are parceled out to individuals; then you, the ones who give, would be as moved as we the recipients of your love. My entire congregation, my family and I send you our heartiest greetings. Grace be with you and peace from God, our Father and the Lord Jesus Christ."

PROGRAM

Table Prayer	Dr. Buckler
The Banquet	
Singing by group	Marshall Newton
Master of Ceremonies	S. Walter Roshaven
The Introduction of Guests	
Special Music	Dr. Harold Haugh Male Quartet
Expressions from the Students	Richard Gardner
Expressions from the House Director	Miss Nellie Stevenson
Expressions from the Faculty	Dr. Hamilton
Expressions from the College	Dean Bosworth
Response	Dean Graham
Closing Songs	Marshall Newton

MENU

TOMATO JUICE

BAKED HAM

CREAMED NEW POTATOES WITH PARSLEY

BUTTERED ASPARAGUS

PINEAPPLE SALAD

PARKER HOUSE ROLLS - BUTTER

ICE CREAM - WAFER

COFFEE

Let's Sing

1.

Tell me why the stars do shine
Tell me why the ivies twine
Tell me why the sky's so blue
And I will tell you,
Just why I love you.

Because God made the stars to shine,
Because God made the ivy twine,
Because God made the sky so blue,
Because God made you,
That's why I love you.

I do believe that God above
Created you for me to love,
And picked you out of all the rest
Because he knew
I'd love you the best.

2.

I've been working on the railroad
All the livelong day,
I've been working on the railroad
Just to pass the time away.
Can't you hear the rooster crowin'?
Rise up so early in the morn.
Can't you hear the Captain shoutin'?
Dinah, blow your horn . . .
Dinah, won't you blow? . . . etc.

3.

There's a long, long trail a winding
Into the land of my dreams
Where the nightingales are singing
And a bright moon beams.
There's a long, long trail a waiting,
Until my dreams all come true;
Till the day when I'll be going
Down that long, long trail with you.

4.

Let me call you sweetheart, I'm in love with you.
 Let me hear you whisper that you love me, too.
 Keep the love-light glowing in your eyes so blue.
 Let me call you sweetheart, I'm in love with you.

5.

My wild Irish rose, the sweetest flower that grows.
 You may search everywhere,
 But none can compare with my wild Irish rose.
 My wild Irish rose, the dearest flower that grows.
 And some day for my sake,
 She may let me take a bloom from my wild Irish rose.

6.

Oh, give me a home where the buffalo roam
 Where the deer and the antelope play.
 Where seldom is heard a discouraging word,
 And the skies are not cloudy all day.
 Home, home on the range.
 Where the deer and the antelope play.
 Where seldom is heard a discouraging word,
 And the skies are not cloudy all day.

7.

School days, school days, Good old golden rule days.
 Readin' and writin' and 'rithmetic
 Taught to the tune of a hik'r'y stick.
 You were my queen in calico.
 I was your bashful, barefoot beau.
 You wrote on my slate, "I love you so"
 When we were a couple of kids.

8.

Should auld acquaintance be forgot
 And never brought to mind?
 Should auld acquaintance be forgot
 And days of auld lang syne?
 For auld lang syne, my dear, for auld lang syne;
 We'll tak' a cup o' kindness yet for auld lang syne.

Thomas Wesley Graham

Thomas Wesley Graham was born in Carlsbad Springs, Ontario, the son of a railroad man, in the year 1882. By 1899 he had graduated from the Ottawa Collegiate Institute. In these early years of his life he had already begun to be interested in theological work. What was his interest then, has proved to be the major emphasis of his life's work.

While he was taking his A.B. degree at the University of Toronto, he found that he was becoming more and more interested in the work of the Y.M.C.A. After his graduation in 1903 he spent one year teaching at his Alma Mater and also served as secretary for the Y.M.C.A. there.

But his major interest was not to be thwarted. He spent the next three years at McCormick Theological Seminary in Chicago, Illinois. Upon his graduation he received the Bernadine Orme Fellowship for general proficiency and spent a year abroad studying at the United Free Church College in Glasgow, Scotland.

In 1908 Thomas Wesley Graham was ordained to the Presbyterian ministry.

In the year following his ordination he was associated with the Buena Memorial Church in Chicago and the Broadway Tabernacle in Mattoon, Illinois.

In 1909 he was called to the Y.M.C.A. secretaryship at the University of Minnesota. While here he married Kate Fullerton on June 16, 1910. He was now fully prepared to carry on his life's work. In nineteen hundred and twelve he was called to Andrew Church in Minneapolis as their pastor.

In his eight years as the pastor of the Andrew Presbyterian Church, Rev. Mr. Graham made for himself a fine reputation both as pastor and as speaker. His fine platform work kept him in constant demand. It was while he was pastor of this church that he was called upon to ask for a leave of absence to do Y.M.C.A. work with the overseas forces of the United States Army. In this work he was officer in charge of the Palais de Glace in Paris. This was the main recreational center provided for United States troops overseas. His able administration of this center

with all its varied activities proved his administrative ability beyond a doubt. This wide variety of experience prepared him for the work that he had before him.

Nineteen hundred and twenty found Dean Bosworth of the Oberlin Graduate School of Theology making a tour of northwestern United States. It was while he was on this tour that the Rev. Thomas W. Graham, recently returned from overseas, was called to his attention. The opportunity arose for Dean Bosworth to hear and meet this young pastor. This meeting was an eventful one for Thomas Graham. It led to his call that same year to the Chair of Homiletics at the Oberlin Graduate School of Theology. It was in this year also that he received his honorary doctorate from Macalester College. He accepted the new post as professor of Homiletics without even having seen the Oberlin campus or what living quarters might be available there. The decision was made solely on the work that he would be able to do in the new post.

Perhaps it is well, that the decision was made that way. There are still professors on the Oberlin campus who remember that the house which the Grahams occupied in their first few years in Oberlin had its own peculiarity. It is said that unless the new professor kept a sharp eye out, he would find that his cellar was flooded and the fire out, particularly in very wet weather. Indeed, it was reputed that other members of the faculty, at times, had to help bail the Grahams out in the wettest weather. It was about ten years before the Grahams were able to build their fine residence on Forest Street.

Along with his teaching duties the new professor of homiletics soon found that he was being called upon by other organizations. *The Oberlin Review* for the years 1920-23 testifies to his growing popularity as a speaker. It also records his increasing participation in the Y.M.C.A. activities of the campus. For this role of leadership he was well fitted.

In 1923 Dean Bosworth retired from the deanship to devote his full time to teaching and writing. Professor Graham was chosen Dean. He was well fitted for this job. He was a proven administrator, teacher and scholar. He was interested in the foreign field and has done much to interest students in its possibilities. Above all he was a Christian gentleman.

The twenty-five years that Dr. Graham has held the deanship of the Oberlin Graduate School of Theology have gone far to prove correct

these earlier estimates of his ability. Busy with the duties of a dean he has found time to keep up his scholarship, contribute to periodicals, and maintain an active connection with the Y.M.C.A. and other organizations, as well as to travel extensively. His work in race relations has also been notable. To list all Dr. Graham's activities here would not be possible. Yet it is interesting that they would fill at least half a printed page.

Such is the man who has been the dean of the Oberlin Graduate School of Theology for the past quarter century. But we can not leave him with just this comment upon his activities. There are two things which he has given to the school which will be the marks of his remembrance. The first, and the lesser of the two, is the modern plant which now houses the school. This shall be his physical remembrance. The second, is that spirit of the school which pervades its life. This is the spirit which makes the professors friends as well as teachers. This is the spirit that makes a creative atmosphere for the work of all. For the generation of this spirit in the school Dean Graham is largely responsible. For it he will be remembered long in the history of Oberlin and in the hearts of its graduates.

WILLIAM M. EDWARDS

The Seminary Union in Action

The Seminary Union is bringing to a close another year of its active life as the coordinating force of the student body of the Oberlin Graduate School of Theology. On this occasion of Dean Graham's Farewell Banquet, we wish to thank him for his foresight and broad concern for a better Graduate School of Theology by having two discussion meetings of faculty and students on the life of our school.

During the past year our Union has been led by the following officers:

Richard Gardner, President

Frank Hutchings, Vice-President

Charles Cherry, Treasurer

William Reeves, Secretary

Roland Banner, Religious Commission Chairman

Alex Dander and Eugene Morgan, Social Action Commission
Chairmen

George Parsons, Theological Review Chairman

Merton Cox and Albert Seeley, College-Seminary Commission
Chairmen

Floyd Bryan, Inter-Seminary Commission Chairman

Louis Meyer, Athletic Commission Chairman

John Benson, Social Commission Chairman.

Among the activities of the last year are the Retreat sponsored by the Religious commission, a gift to aid the suffering peoples in war-torn Germany of \$150.00, sent by the Social Action Commission, two issues of the Theological Review by the staff, classes in group recreation conducted by the College-Seminary Commission, participation in the regional conferences of the Interseminary Movement at Butler and Eden Seminaries, basketball and softball teams sponsored by the Athletic Commission, and three gay parties presented by the Social Commission.

We are looking forward to a glorious school year in 1948-49. We present as the new officers of the Seminary Union:

Charles Cherry, President

Louis Meyer, Vice-President

Glenn Shoun, Treasurer

William Reeves, Secretary

Carl Renter, Religious Commission Chairman

John Fleming, Athletic Commission Chairman

Earl Lowell, College-Seminary Commission Chairman

William Edwards, Theological Review Chairman

Walter Roshaven, Social Action Commission Chairman

Marshall Newton, Social Commission Chairman

Floyd Bryan, Interseminary Commission Chairman.

Heartiest best wishes to our friend and guide, Dean Graham.

WILLIAM I. REEVES

Alumni News

Recent visitors to the campus were *Dr. F. Burr Clifford*, *Ken Griswold* and *Gerald Hallauer*, all of the class of Feb. '46 and all now serving churches in Michigan. Dr. Clifford is also heading the Department of Humanities at Adrian College. He expects to pursue graduate work at the University of Chicago this summer as holder of our Monroe Scholarship, awarded in 1946.

Victor Fujui, '47, our present Monroe Scholar studying at the University of Chicago Divinity School has been awarded a fellowship there to continue his studies in New Testament next year.

Robert W. Bricker, x'48, received his B.D. degree at the San Francisco Theological Seminary in San Aselmo, Calif., on May 13th.

Virgil Gerig, x'47, now pastor of the Oak Grove Mennonite Church in Smithville, Ohio, received his B.D. from Princeton Theological Seminary in May '47. On Palm Sunday of this year, Mary Kay and Virgil became the proud parents of David Allen.

In April about ten or twelve Oberlin men in the Northeastern Ohio Methodist Conference returned to Oberlin for a day's refresher with our faculty. *Glenn Lockard*, '45, was instrumental in planning the "homecoming." Others who came were *Howard Patrick* and *Russell Bohner*, '36, *Charles Ireland*, '46, *Bill Hodder*, *Jim Stewart* and his wife, *Bill Stewart*, *Paul Acker*, *Tom Cromwell* and *Harold Hillman*.

Roger Robison, reported a fine Easter season, and then he had to take time out with a "hot" appendix, but is now out of the hospital and busy again.

George Crenshaw, '42, moved from North Fairfield to North Baltimore, Ohio, to serve the Christian Church there.

Joseph Varner, Jr., '40, is serving in the Kingsbury Community Church in Vernal, Utah.

William A. Watson, '45, moved this spring from Painesville, Ohio, to serve a Congregational Church in Memphis, Tennessee.

Joe Ben Irby, STM. '45, writes from 711 Sycamore Street, Murray, Kentucky of the fine rural church he has been serving there for the past seven months. Being in the process of building a new church provides additional opportunity for Joe's efforts.

In the first six weeks of his work as Assistant Superintendent of the Congregational Christian Churches in Ohio, (headquarters in Dayton) it was reported that *Erston Butterfield*, '46, had spoken in 32 churches in the southern part of the state.

Heather Jo Olbrich, arrived March 24th to enliven the parsonage at Brownhelm where Rev. and Mrs. *Stuart Olbrich* reside.

Other parsonages to welcome children in March were those of Rev. and Mrs. *John T. Middaugh* in Cleveland, (John Philip born Mar. 5) and of Rev., and Mrs. *Robert Livingston* in Oberlin, (Jay Alan born Mar. 15) and of Rev. and Mrs. *Gordon Blunt* in Forest City, Iowa, (Bradford Kieth born Mar. 23).

Rev. *E. Lolita Wood*, '46, began her new work teaching in the Western Theological College in Paona, India in the middle of April.

After July 1st, *Hollis Pistole*, '48 and his family will take up residence in Marbury, Maryland, where he will serve the Church of God.

Ralph Chapman has accepted a call to serve the North Ridgeville Congregational Church, moving there from Lucas, Ohio.

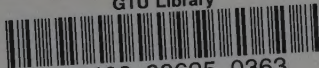
Mrs. Margaret Reid, M.A., '47, reports her intention to carry full time studies at Yale Divinity School beginning next fall with the expectation of getting her B.D. degree in 1950, when Bill, (Oberlin A.B. '47) will also get his B.D.

Fern Bruner, M.A. '47 and Trent Davidson, B.D. '47, are to sail, with a group of students on "The Jumper" for either Nuremburg or Burcheid, Germany for about six weeks doing rehabilitation work, returning the third week in August.

Margaret Boone, M.A. '47, has been directing the college church choir at the Allen University in Columbia, South Carolina, this winter and spring, besides teaching three classes in the college in the spring term.

John Detrick, '45, writes from Peiping, China, where he is in his fourth semester of language study. He wrote of an interesting visit in the home of a Buddhist family recently. There are quite a group of Oberlin people in the Peiping area — John and Frances Cade Hamlin, Robbins and Kitty Strong, Gladys Williams, Mary Dewar, and Betty Cameron to name a few.

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